UTAH NEWS.

From the *Deseret News*:—

SICKNESS.—On account of sickness, which has caused him to be confined to his house for several days, Elder Albert Carrington, of the Quorum of the Twelve, was unable to attend Conference.

MISSIONARIES.—The first company of missionaries were to leave Ogden on the 7th of May. Those destined for Europe, with that party, expect to sail from New York on the 14th of May. It is expected that the second company will leave Ogden on the 21st of the same month, and will sail from New York on or about the 28th.

THE GENERAL CONFERENCE.—The influx of people from the several Stakes of Zion, in attendance at the Conference was exceedingly great. On Sunday, especially in the afternoon, the assemblage was very large. Every available foot of standing as well as sitting room in the Tabernacle appeared to be occupied, the aisles being all filled. The number of people present was estimated at from twelve to fourteen thousand. Most of the people from the country have returned to their homes, and the streets of the city, which have been thronged with living streams of people for several days past, have comparatively assumed their usual quiet appearance.

BRIGHTON.—Brighton Ward, across the Jordan from Salt Lake City, hitherto a thrifty, yet comparatively obscure locality, is looming up rapidly. It covers an area of 120 square miles, extending from the west bank of the Jordan River to the Tooele County line, near Black Rock House, probably over fifteen miles, and a distance of nearly nine miles from north to south. On the bench land, southwest of the city, numbers of houses are going up, while the land is generally being improved. A greater breadth has been broken and sown in wheat this season than ever before. A good deal of lucern has also been sown, the land being admirably adapted for the growth of that plant. Brighton has a splendid prospect before it; it will soon have some excellent farms and be a most desirable locality, its near proximity to the city giving it a decided advantage over places more remote.

ANOTHER LADY PHYSICIAN.—We were pleased to receive a call from Mrs. Doctor Ellis R. Shipp. This lady has been absent from home nearly three years, pursuing a course of studies at the Woman's Medical College, Philadelphia. Her course was one of most gratifying success, and she comes home with a diploma, prepared to enter actively upon the medical profession. She has made specialties of diseases of woman and obstetrics. She has had excellent opportunities for putting her studies to practical use, having, for this purpose, visited a number of hospitals in the east. We are pleased to see ladies belonging to the community of Latter day Saints adopting the medical profession. The thorough course of training they receive in medical colleges abroad, combined with the further advantage of faith in the efficacy of the Gospel, should prepare them admirably for that pursuit. Besides, they are better adapted for several branches of it than the sterner sex.

MARKET PRICES.—That your readers may get an idea what it costs to live in Cache Valley, Utah, we give some quotations of prices furnished by dealers in Logan:

	Selling.		Selling.
Flour, per 100 lbs. ...	10s.	Butter, per lb., ...	7½ to 10d.
Graham do ,, ...	10s.	Eggs, per dozen, ...	7½d. to 8d.
Bran, ,, ...	5s.	Chickens, each ...	1s. to 1s. 2½d.
Shorts, ,, ...	5s.	Beef and veal, per lb.,	...2d. to 5d.
Wheat, per bushel ...	3s. 7d.	Mutton, ,,	.. 6½d.
Barley, ,, ...	none	Bacon, home cured	7d. to 8d.
Oats, ,, ...	none	Hams, ,,	8½d.
Potatoes, ,,	1s. 10d. to 2s.		

—*Salt Lake Herald.*

At a young ladies' seminary recently, during an examination in history, one of the pupils was interrogated thus: "Mary, did Martin Luther die a natural death?" "No," was the reply, "he was excommunicated by a bull."

POETRY.

HUMAN NATURE.

Two little children five years old,
Mary the gentle, Charley the bold;
Sweetly bright and quaintly wise,
Angels both in their mother's eyes.

But you, if you follow my verse shall see
That they were as human as human can be,
And had not yet learned the maturer art
Of hiding that "self" of the finite heart.

One day they found in their romp and play
Two little rabbits soft and gray—
Soft and gray, and just of a size,
As like each other as your two eyes.

All day long the children made love
To the dear little pets—their treasure-trove:
They kissed and hugged them until the night
Brought to the conies a glad respite.

Too much fondling doesn't agree
With the rabbit nature, as we shall see,

—*Harper's Magazine.*

For ere the light of another day
Had chased the shadows of night away,

One little pet had gone to the shades,
Or, let us hope, to perennial glades
Brighter and softer than any below—
A heaven where good little rabbits go.

The living and dead lay side by side,
And still alike as before one died:
And it chanced that the children came singly to view
The pets they had dreamed of all the night through.

First came Charley, and, with sad surprise,
Beheld the dead with streaming eyes;
Howe'er consolingly, he said:
"Poor little Maria—*her rabbit's dead!*"

Later came Marie, and stood aghast;
She kissed and caressed it, but at last
Found voice to say, while her young heart bled,
"I'm so sorry for Charlie—*his rabbit's dead!*"

DIED.

BROOKS.—At Widnes, Lancashire, April 16th, Richard Brooks, aged 57 years. Deceased was born at Combe Martin, Devonshire; baptized in 1850; ordained an Elder in 1852. Br. Brooks was always true and faithful in testimony, and died in faith of the resurrection.—Utah papers please copy.

TRIPLOW.—At Papworth, Saint Agnes, Huntingdonshire, Dec. 27, 1877, of inflammation, James Triplow. Born, May 11, 1810; baptized by Elder J. Wheeler, in 1848.

GEORGE.—At East Durham, Norfolk, Jan. 20th, Francis, the beloved wife of James George, aged 56 years, baptized by Elder Wm. Thompson, Dec. 31, 1866.

TIMBERS.—At Norwich, Norfolk, March 20th, Matthew Timbers, baptized by Elder W. Barnes, in 1850.

GILES.—In Heber City, Wasatch Country, Utah, March 1st, of chronic asthma resulting in dropsy, Maria, wife of Thomas Giles, aged 70 years, 11 months and 15 days. Deceased was formerly a resident of Calverton, Nottinghamshire, England.—"News."

BOWTHORPE.—In Big Cottonwood Ward, Utah, April 2nd, William Bowthorpe, aged 71 years and 6 months. Formerly of Norwich, England.—"News."

MORGAN.—At Spanish Fork, Utah, Elder William Morgan, formerly of Blaene's Garth, Merthyr, March 20th; he was the son of one Morgan Morgan, who lived to be 103 years of age. Deceased was born in Brecknoshire, South Wales, 1788; baptized into the Church at Dowlais in 1840; emigrated to Utah in 1873, and settled at Spanish Fork.—"Territorial Enquirer."

LINDSAY.—In Eden, Ogden Valley, April 7th, Janet Lindsay, aged 71 years. Deceased was born in New Monkland, Lanarkshire, Scotland; baptized in 1843; and emigrated to Utah in 1862.—"News."

Address of Manchester Conference House, 124, Newcastle Street, Stretford Road, Manchester.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MCKEAN REGIME. HISTORY OF THE PROTRACTED EFFORTS TO JUDICIALLY MURDER THE FOUNDERS OF UTAH. JUSTICE TRIUMPHANT.

(By Edward W. Tullidge.)

A prominent journal, in discussing the point, said: "To us it appears that, from the earliest times, the policy has been to leave all matters of internal legislation to the Legislative Assembly, as soon as there was one, in a Territory of the United States. The only deviation to be found from this rule was when the agitation about slavery prompted attempts at exceptional provisions for or against it. It was at the very time that Utah was erected into a Territory that adverse pretensions on the subject of slavery in the Territories received a quietus, in the measures of 1850, advocated by Clay, Webster, Douglass, Cass and other eminent Statesmen. They framed and advocated the several Acts, among them the Act organizing Utah, by which, without proscribing slavery or protecting slavery, the matter was left to the people of the Territory, like all other local subjects, and with the best results. Slavery never was introduced into either New Mexico or Utah, both organized on the same principle of leaving all domestic institutions to the local law. General Cass, in the debate on the subject, gave its true history, as above quoted. And as to the entire power of the several Territorial Legislatures—subject to revision by Congress—to manage all their domestic matters, in their own way, Chief Justice Campbell, of Michigan, one of the very ablest, purest and most learned judges on the bench of this Union, in 21 Michigan, page 75, in the case of Crane *vs.* Reeder, says:

Immediately after the Government of the United States was organized under the constitution, a brief Statute was passed to adapt the ordinance of the constitution, not to change its nature, but as stated in the preamble, in order that it "may continue to have full effect." And so long as the system should continue, the whole legal regulation was clearly relegated to the Territory, as it was afterwards

to Michigan when separately organized.

Then, under the old common law notions, the creation of such a government would be at least an equivalent to the erection of a Country Palatine, and would transfer all necessary sovereign prerogatives. But under this ordinance the Territory not only differed from a State in holding derivative instead of independent functions, but in being subject to such changes as Congress might adopt. But, until revoked or annulled, an Act of the Territory was just as obligatory as an Act of Congress, and for the same reasons.

Congress, in 1850, acting on this theory of the entire separation of all the duties and acts of the United States officers in Utah from those of the Territorial officers thereof, in enacting the organic act for Utah, had provided by section 10, as follows:

There shall be appointed for the District of Utah a United States District Attorney, who shall continue in office four years unless sooner removed by the President; and who shall receive the same pay and emoluments as the attorney of the U. S. for Oregon; and there shall also be appointed a United States Marshal for the Territory of Utah, who shall execute all processes issuing from said Courts, when exercising their jurisdiction as Circuit and District Courts of the United States. He shall perform the same duties and be subject to the same pay as the Marshal of the present Territory of Oregon.

The duties of the United States District Attorney for Utah are thus defined by the Act of Congress of September 24, 1819, sec. 35, vol. 1, U. S. at large:

There shall be appointed in each district a person learned in the law to act as the attorney of the U. S. in such district, who shall be sworn, etc.; and whose duty it shall be to prosecute in such district all delinquents for crimes or offences cognizable under the authority of the United States, and all civil actions in which the United States shall be concerned, except in the Supreme Court.

And by the second section of the same act, the duty of United States marshals are thus defined:

It shall be their duty to attend the District and Circuit Courts, when sitting, and to execute, throughout their districts, all lawful processes directed to them, and issued under the authority of the United States.

By the same organic law of Utah it was provided "that the first six days of every term of the Territorial District Court, or so much thereof as shall be necessary, shall be appropriated to the trial of clauses under the law of the United States;" and during those six, or any other days, when the courts were engaged in enforcing the laws of the United States, the U. S. Marshal and District Attorney performed precisely the same duties as the same officers would do in the Federal Courts, in the States of the Union.

The Territorial Legislature, to enforce Territorial laws, had, on March 3d, 1852, provided by statute for the election of a Territorial Marshal and Attorney-General, by a joint vote of both branches of the legislative council, by which all the duties of Attorney-General were thus defined. "To attend to all legal business on the part of the Territory before the Courts, where the Territory is a party, and prosecute Indians accused of crimes, in the district in which he keeps his office, under the laws of the Territory of Utah." And the duties of Territorial Marshal were declared to be "to execute all orders and processes of the Supreme and District Courts of the Territory, in all cases arising under the laws of the Territory."

This latter statute had been affirmed by Congress, for over 22 years, by its tacit approval thereof—and so had become, to all intents, the law of Congress itself.

It will thus be seen that, by the Acts of Congress, the duties of U. S. District-Attorney and Marshal for Utah were precisely the same as those in all the States of the Union, while the offices of Territorial Attorney-General and Marshal were the same as those of Attorney-General and Sheriff of the several States.

Under this state of things the conspirators deemed it necessary at the outset to get rid of the Territorial

Marshal and Attorney-General, and vest their duties in the United States Marshal and District-Attorney. They also wished to nullify the statutes of Utah, providing for the drawing and impaneling of grand and petit jurors, as they could not otherwise use the courts as instrumentalities for the destruction of the Mormons.

The first move in this direction was made in 1870, in the proceedings of Chas. H. Hempstead, U. S. District Attorney, against Zerubbabel Snow, Attorney-General of Utah, the result of which was that Snow was removed from office, and his duties devolved upon Hempstead, in violation both of the laws of Utah and of the United States.

At the same time a similar course was taken by Hempstead against the Territorial Marshal, John D. T. McAllister, which ultimated in the removal of that officer and the assumption of his duties by J. M. Orr, U. S. Marshal.

So long as these absurd decisions remained unreversed by that of the Supreme Court of the United States, which, in the case of Snow *vs.* Hempstead, was finally done in October, 1873, the governmental machinery of Utah was held in the hands of the United States judicial officers, who made use of their power to vex and punish the Mormons for pretended offences.

This was done by means of packed juries, perjured witnesses, and prosecutions conducted by men who were alike ignorant and regardless of law. During the period embracing the years 1870 to 1873, until the United States Supreme Court overruled McKean, and decided that it was "Snow's duty to prosecute all those persons charged with crimes against the statutes of Utah, and McAllister's duty to draw and impanel all grand and petit jurors," the United States had expended in this direction over $30,000, and President Young and some sixty to eighty of his people had been illegally indicted for alleged crimes of every name and nature, had suffered many months of false imprisonment at Camp Douglas and in the jails of Salt Lake City and County, and had paid to attorneys and witnesses many thousands of dollars.

The second step on the part of the conspirators was a process entirely ignoring and blotting out the Statutes of Utah in regard to procuring grand and petit juries for district courts, and enabling Marshal Patrick to select as such jurors any persons whom he might choose, the selection in every case being made, of course, from the most bitter and malignant enemies of the Mormon people.

Pendente lite, Hempstead resigned the office of U. S. District Attorney, and Justice McKean appointed R. N. Baskin to succeed him in an office which no one has any right to fill unless nominated by the President, and confirmed by the Senate of the United States. It was not until November, 1871, that the lawful successor of Hempstead was appointed by Grant. At this juncture of affairs a collision between the judicial authorities of Utah and the Mormon people seemed inevitable. Great alarm existed all over the United States as well as in Utah. But these gross perversions of law, and Justice McKean's wild and extraordinary charge to the packed grand jury, aroused the public mind; and the Administration at Washington was spurred to action.

Meantime, the illegally-appointed U. S. Attorney, Baskin, had drawn and signed various indictments, which were presented and filed in court by the illegal grand jury, and a very large number of leading "Mormons" and officers, including the Mayor of Salt Lake City, were arrested and placed in close confinement at Camp Douglas, under a military guard commanded by Lieut.-Col. Henry Morrow. This officer had superseded his predecessor, Col. De Trobriand, through the influence of McKean and Doctor Newman, simply because the Colonel had refused to consent to fire upon the Mormon people on the 4th of July, if ordered to do so by the Secretary of the Territory of Utah.

"Bill" Hickman, who had been cut off from the Mormon Church for his crimes, was one of the persons so indicted, and being promised immunity

if he would turn State's evidence and swear against President Young and his people, confessed to the new District Attorney that he had murdered eighteen persons in cold blood. His confinement, however, was merely nominal.

[TO BE CONTINUED.]

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

[CONTINUED FROM PAGE 277.]

About this time the only Theatre of the town was to be sold, and the earnest faith of the growing organization determined to score a triumph for its interests, by turning it from the Temple of Satan to the sanctified home of a poor and despised religious body. The boy well recollects marking the inscription on the walls before its transformation, "To the Pit," and it needed but little imagination to identify it with the pit so often mentioned in warning the sinner by such revivalists as Spoor Wilson, Fowler, etc., etc. The father became trustee for the new chapel, and denominational progress brought to the new house the founder of the Society, Hugh Bourne. Staying with the family he was attracted by the boy, and laid upon his head the almost apostolic hands to confer a Patriarchal blessing. Incidents of this character often attracted the attention of already precocious temperament, and seemed to knit themselves by association of ideas with holy men of old.

Being in search of advanced school books, accident led to enquiry from the most famed teacher of the district, who on examination expressed a desire that he might have as a pupil one who by contrast in reading, spelling, etc., might stimulate the pupils who (according to English status) belonged to a different class of society. The terms were soon arranged, and for a while all went swimingly—Reading, Arithmetic, Grammar, Algebra, History, Geography, Elementary Science, with Latin and Greek Mythology, were the daily tasks of eight years old, but the mental power was so keen, that once reading sufficed when before "the Master," to reproduce in mental photograph and record as from an open book. As an illustration of memory many years after that, so powerful was the impression made on hearing Rev. John Rattenbury deliver before the Wesleyan Conference a sermon from the text, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste," the discourse was repeated almost *verbatim*. This faculty which is long since lost, was a serious bar to real study, and probably prevented the making of a scholar.

The boy arrived at the age of ten, when the indulgent father, the good companion, the true friend succumbed (after a brief sickness) to typhus fever, but the son and heir well remembers, when the weeping mother and four small children who stood waiting for the dissolution of the earthly house, the words, "Mother, don't cry, the Book says, "I never yet saw the righteous forsaken, nor his seed begging bread." The Christian father fell asleep, but his faith had claimed, like many an ancient man of God, a blessing on his posterity, and He in whom he trusted has kept the covenant good. But this lost the home teacher as well as the school teacher, and widowhood found itself unable to struggle with changed conditions and keep up original position, so another school told in silent eloquence the story of the serious loss.

A great revival set in among the "Primitives," and as might have been expected the boy crept up to the anxious seat, and without experiencing any startling change, turned a new leaf in religious experience and life. The Bible was read nightly to the

sorrowing household, the class meeting was the resort of duty, love-feasts and camp-meetings gave the assurance of enthusiasm, and at thirteen little excursions to neighboring villages to urge the claims of temperance, pointed out a widening future. At fourteen the call to exhort was in order, and the first text, "Prepare to meet thy God, O Israel," is yet well remembered, but beyond the fact that division and sub-division demonstrated imitation, the matter is in the main forgotten, whether that was in any sense original, or but "the echo of a mightier bard," is now unknown; the reflection of after years, however, tinges with incredulity the liberty which justified so youthful a suggestion to those who had long been gray in simple religious faith, yet the oft repeated solemn "amen" demonstrated interest in, and faith for, "the little fellow behind the chair."

Books now became more of a necessity, and many avenues were open where obsolete magazines, dry divinity, and musty theology were stored; every spare hour was devoted to the satisfying of a voracious appetite, which had no opportunity to make its special line, although religious literature(?) predominated. As an illustration of this craving spirit, one who knew its power sent the boy to a friend on the first of April, by note, asking for "The history of Adam's grandfather;" anxiety alone to read between the designated points caused failure to mark the folly of either the title or the selected day.

The commencement of apprenticeship gradually opened new acquaintances and connections, one of which finally led to the privilege of books from a Church of England Library; this was very limited in its character too, and mainly such as issued from The Religious Tract Society. It was here where the first ideas of religious diversity reached the mental sense. The History of the Reformation, Fox's Book of Martyrs, Anti-Popery Lectures, etc., opened a great field for mental speculation; poor Irishmen traveling through in search of harvest work, were called Papists, a term which among older heads (where none existed) awoke vague ideas of fierce and relentless enmity and thoughts of danger, even from the poor specimens who in ragged freize tramped through our quiet streets. It was now that a stealthy visit was occasionally taken to the evening service of the Established Church; old interest in the ancient fabric centered only in the wedding parties watched from near its gates, and the funerals which passed its portals preparatory to burial mid its crowded graves, all its inner associations were gloomy, there the heart broken widow and her sobbing children had followed the tender father. Widowhood for two years left undisturbed the clothing of the dead; when re-opened, the fell contagion which had lingered in their folds prostrated three of the children (one born after the father's death), and the two youngest passed from the hearthstone loved and lamented to the life beyond; a playmate or two had also in passing away been productive of a depressing visit to the same place; but now the experience of service, the soft sweet chant, the murmuring response to prayer, and the joyous anthem rolling through the lofty Gothic arches, the priestly apparel and solemn worship, in such marked contrast to the bald and rather demonstrative manners of the "Primitives," left an impression favorable to an order which was really considered more respectable, and indeed as the special religion of the rich and cultivated; if the poor went there, it was held to be for the loaf, the blanket, the coal, or the smile of the clergy, and the visit of the lord or lady of the manor.

The employer now moved to a neighboring town, and the out-door apprentice had to become in-door. In obedience to custom he must follow master to Church, and here again new acquaintances gave new reading, new reading new thoughts, and increased pocket money was all spent in books. Prophecy was now a great study; Newton, Keith, and others, fostered the reverence already implanted for the Holy Scriptures, and day-dreams as to the unapproachable character of the Prophets pointed the way to the spirit of inspiration as a great fact in

religious history at all events, and more closely intimate with secular history than many religionists seemed willing to admit.

TO BE CONTINUED.

FORTY-EIGHTH ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1878.

[CONTINUED FROM PAGE 278]

FIRST DAY.

April 6th, 2 p.m.

The choir sang,

Come all ye Saints who dwell on earth
Your cheerful voices raise.

Prayer by Elder George Q. Cannon.

The choir sang,

Hark, listen to the trumpeters,
They sound to volunteers.

Elder Franklin D. Richards said he shared in joy and gratitude with all true-hearted Saints for the common blessings that surrounded us to-day. We are not afflicted with the sound of war in our midst or on our borders, neither are we afflicted with a scantiness of daily bread, as in some parts of the earth; none of our people have died from want of the common necessaries of life.

He then traced the benefits that thousands in the Territory had realised throughout our Perpetual Emigration Fund, and those who have been most faithful in paying up their indebtedness to the fund, and the most prompt in paying their Tithing, have been among the most blest and prospered of the whole community. In regard to the laws of the land, there are no people on the face of the earth who can and do more sacredly observe the laws of our country than the Latter-day Saints; and no person could point out a single infraction until the Congress of the United States passed a law, making penal the observance of a commandment which God had given to His people; hence we were driven to decide whom we should obey, God or man, and we most unequivocally preferred to obey God rather than man, and leave the issue in His hands. Notwithstanding the observance of this law it has cost some of the best blood on the earth. We are still determined to make God our friend, and trust Him in the future as we have in the past.

He then spoke of the troubles and calamities that hang over this nation unless they repent of their sins and political chicanery, and seek after the favor and blessing of God by doing right and sustaining correct principles and practices.

Spoke of the goodly proportion of our population that consisted of children, being one-third at least of our entire people. How important, therefore, it is that they should be taught in their early days to fear God and keep His commandments, that they may be able to resist the evil influences which they will have sooner or later to contend with. Union was next dwelt upon, as one of the vital principles of our holy religion, and which should be thoroughly inculcated in the minds of the young.

He was pleased to find from yesterday's meeting that a brighter feeling was made manifest towards our Co-operative Institution. While many large concerns had been broken up through the pressure of the times, this institution had retained its existence, and announced yesterday a dividend of 2½ per cent. He trusted that every one's confidence towards that institution would increase, and the whole people sustain the same, that it may continue to be a power and blessing in our midst.

Elder Erastus Snow next addressed the congregation. Of all people that dwell on the face of the earth, none are under greater obligations to God than the Latter-day Saints. We have representatives here from nearly every nation under heaven, and we see the various races in this Territory ming-

ling together with their various phases and characteristics. It is not a new Gospel or new Christianity that God has revealed, but a fuller development of what existed before. The Christian people of Europe and America have so widely strayed from the simple principles of Christianity as taught in the primitive age, that as a consequence, infidelity stalks through the land. They have lost the keys of power, and it became necessary that God should again reveal those keys in these the latter days. The idea of God having neither body, parts nor passions, was without either reason or Scripture to sustain it. Godliness is not mystery, except to the ignorant; all is simple and easy to comprehend to the mind that is enlightened by the Spirit of God. All things are governed by law and are comparatively simple when understood. The crude ores in the mountains, after being manipulated by the science of chemistry, are converted into useful articles of daily life. Our spirits are the express image of our tabernacles, and, united together, the Scriptures inform us, are the express image of God. The mystery with some is how a personage of tabernacle can control the heavenly bodies and hold the planets as it were in a balance, and how and by what power he can be everywhere present. This seems to have been the main cause of such erroneous views as are entertained by the Christian world in relation to God, whom they recognize as being only a spirit. The speaker showed the Scripture doctrine of the Deity, which is made still plainer by the revelations of God in the present dispensation. He then spoke of the importance of the Latter-day Saints attending to the practical duties of our religion, that we may become a kingdom of Priests, and entitled to all the blessings and glories that belong to the Holy Priesthood. Our course is onward; let us take courage, and do right, and when the reign of righteousness sets in, whatever glory and happiness we may expect we shall enjoy, if we only continue to faithfully keep the commandments of God.

The choir sang an anthem,

Sing unto God.

Conference was adjourned until 10 o'clock Sunday morning.

Benediction by Elder C. C. Rich.

[TO BE CONTINUED.]

The Gospel of the Son of God accommodates itself to all minds, in all degrees, from the most external, sensuous observer, who can but dwell on the outskirts of the temple, to the most exalted and interiorly unfolded man or angel.

SHADRACH, MESHACH, AND ABEDNEGO.—Some persons have doubted whether the Babylonians were guilty of such "extreme cruelty" as to cast persons alive into a burning, fiery furnace, as in the case of Shadrach, Meshach, and Abednego, mentioned by Daniel (iii, 26). They are strangely forgetful of innumerable fiery martyrdoms, very much more slow in their torture, and therefore more cruel, than the seven times heated furnace of Babylon. H. F. Talbot has discovered ample proof in the Assyrian writings that both this punishment, and that of casting men alive into a den of lions, as Daniel was treated, were in common use at Babylon during the reign of Assurbanipal, who preceded Nebuchadnezzar on the throne by less than 20 years. Saulmugina, the younger brother of Assurbanipal, having risen in rebellion against his sovereign, and having failed in the attempt, was not spared by his angry brother. The following brief record is sufficient to tell its own tale: "My rebellious brother, Saulmugina, who made war with me, was cast into a burning, fiery furnace." Many of Saulmugina's adherents were treated in the same manner; and the remainder were otherwise disposed of in the following way, as Assurbanipal very pithily says: "The rest of the people I threw alive among bulls and lions, as my grandfather Sennacherib used to act; and I, following his example, have thus treated these rebellious men." Truly may we exclaim with the Psalmist, "The dark places of the earth are full of the habitations of cruelty."—*London Quarterly Review.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 13, 1878.

JESUS AS A TEACHER.

—o—

"Never man taught like the Son of Man. He possessed, in absolute perfection, all the qualifications necessary for an instructive and effective teacher. He was thoroughly acquainted with his subject, with every subject, physical and moral; with the universe of God, as well as the heart of man. All fullness of wisdom and knowledge was in Him. It was essentially impossible for Him to make any mistake. He was thoroughly master of Himself. Nothing could disturb His self-possession. Nothing could irritate His temper.(?) Nothing could provoke an ill-advised word, or look, or gesture. He was thoroughly cognizant of the capabilities, dangers, and necessities of His disciples. In the selection, as well as the discussion of his topics, He could not make a mistake."—*Liverpool Protestant Standard.*

Now the "Protestant Standard" is coming to its senses in general, and with a further and longer leaning in that direction as to detail, we may have a sprightly paper defending the Gospel in a little while; for so far as the record shows, the special mission of the Savior was to bring "Good News" and "Glad Tidings" to his countrymen, and ultimately to mankind. The "Standard" appears to place a very high estimate upon "The Anointed One," considers him to have been well qualified to teach, conversant with his mission, his message, and in fact "every subject, physical and moral; with the universe of God as well as the heart of man;" and this "wisdom and knowledge was in him in all its fullness," indeed "it was essentially impossible for him to make any mistake;" *that* gives good anchorage for the drifting ship of religious sentiment and life, now left without rudder, compass, captain, or man at the wheel.

This is a grand discovery if it is original, but it is not unlikely some "Mormon" Elder has come in his way, for *they* have been advocating this idea a good many years, and have had to suffer considerable because of this; the few who have believed their testimony have not been considered of much account either by *some* of the Protestant "Standards" or by the religious world in general; they are too literal in their ideas, the art of spiritualizing with them is "a lost art," they really think that Jesus could speak plainly when plainness was necessary, and when he veiled beneath a figure it was mainly to arrest attention, and generally the meaning was so transparent that he could not be misunderstood.

At the same time, if Jesus did really occupy this position, it is a withering

commentary on Christianity and so-*called* Christian institutions, for if it was "impossible for Jesus to make a mistake," certainly Christendom must have made some very grave ones; or on the other hand, if Christendom is right, then Jesus must have made some very grave mistakes; we are rather disposed—in fact, we can not do other than cling to Jesus, and to yet believe, that he being specially sent of God for a special purpose, is most certainly, positively, and absolutely right.

In one ordinance which he illustrated by example and by precept, we think he was right, that is adult baptism by immersion; in this we think "he could make no mistake;" yet how few of the Christian(?) readers of the "Protestant Standard," or even of its Editors, have been thus baptized; sprinkled, no doubt, in infancy, most of them have been, and in this, if Jesus is the Teacher, *they* have made a mistake—a mistake which finds no countenance or precedent in Jesus, or in his immediate co-laborers, or in the Primitive Church.

Again, we notice the Savior calling out his followers, organizing and ordaining his Apostles and Seventies, sending them by two and two to preach the Gospel of the kingdom, and gather "the lost sheep of the house of Israel;" these were not promised local social position, *living*—as it is called, and fat salaries for their pay or hire; in this we think Jesus made no mistake, but in this we think the Protestants of Christendom and others have made a serious and fatal mistake, for in making merchandize of the souls of men, power over evil, independence of action, ability to cope with wickedness and sin, moral courage to rebuke the transgressor, disposition to proclaim the truth, and *the truth only*, have each in turn fallen before the Dagon of filthy lucre, and nothing but a return to the system of Jesus, who sent forth his ministers "without purse or scrip," will prove fully the deadening influence of this great mistake.

When Jesus sent out his ministers, they had authority to preach; there was no dubiety about *their* message, and as to the results which should follow that preaching, he said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." This great promise was without limit as to age, nation, or conditions, save those of discipleship and baptism. Now Mr. "Protestant Standard," did Jesus in this make a mistake? or have not you and the religionists you represent made the mistake? Where are these promised signs? Have they not become extinct because of real infidelity to Jesus, to his doctrines and institutions? And would not a return to that order, would not a return to that same primitive system, give precisely (at any time) the same results?

When after the Ascension, when after the Apostles, etc., had been "endowed with power from on high," and the privileges of the Gospel were extended to the Gentiles, was not this baptism continued? was not the promised blessings experienced? did not *the Church* receive of increase "daily?" Was there under this Apostolic rule and administration, any more mistake, than when Jesus was present? Was not baptism then the "putting on of Christ?" Were not the disciples "buried with him in baptism," and did not Peter say it was for the "remission of sins?" In all this, was there any mistake? Was

not the promise good, "When I go away I will send unto you the Comforter, which shall bring all things to your remembrance, and show you things to come," it shall "lead and guide you into all truth?" Was this not fulfilled? Did not the principle of "the laying on of hands" follow in the system and plan of Jesus the ordinance of baptism and the exercise of faith? Were not Devils cast out? Was not the sick healed? Did not the signs follow them that believe? And is not the present division, darkness, and contention of Christendom, simply the lack of that order, Gospel, and spirit which produced those wonderful results?

With the inevitable increase of discipleship, was there not a necessary extension of official administration? And how were these officers created? Were they not called and ordained as in the beginning? Are we not told that "*God* hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues?" And was this any more than what Jesus did, or the realization of his prophecy when rebuking the lawyers, "Therefore also said the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute, that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation?" (Luke xi, 49, 50.) And was not this Apostleship, this authority, this Priesthood to continue "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men—cunning craftiness, whereby they lie in wait to deceive?" (Eph. iv, 12, 13, 14.) Can not the "Protestant Standard" find here the key even to its own existence? Doth not its own life demonstrate *protesting*, that *something is wrong?* And if this system of Jesus, this Gospel and Church of Jesus, were again restored, or were now in existence, would not "Othello" find "his occupation gone?" for having declared that Jesus "had all the qualifications necessary for a teacher"—that "it was essentially impossible for Him to make any mistake;" would not Protestantism be treason to this teacher, and war against his authority?

These are all questions of importance, for upon the reply hangs the position and fate of Christendom. It will not do for Christendom to assert that they have the Spirit of Christ, but not his practice; it will not do for Christendom to assert the infallibility of Jesus, and then betray him to his death; it will not do to proclaim him as a teacher beyond "the possibility of mistake," and then turn round and spend the ages in discussing as to which is essential and what is non essential; the fact acknowledged that he "possessed in absolute perfection all the qualifications necessary for an instructive and effective teacher," that "all fullness of wisdom and knowledge was in him," precludes for ever criticism, contention, question or disobedience; he is the one absolute Teacher, the sent of the Father, the Anointed Savior, the Great Apostle, the one of whom it was predicted that "to him every knee shall bow, and every tongue confess that he is the Christ, to the glory of God the Father."

The one great boon offered by the Heavens to this age, is this same powerful,

efficient, primitive Gospel of the one Great Teacher; complete in all its parts, productive of all its blessings, transfused with all its life, developing and extending its unmistakable organization; yet unknown of the religious world at large, unacknowledged by its glaring suns, and unseen by its farthing rushlights, it moves toward its appointed destiny; and what little is heard of it from either priest or people, is so interlarded with ignorance, prejudice, misrepresentation and lies, the great heart of Christendom is hardly penetrated; the "Protestant Standard" durst not advocate its claims, durst not offer its pages for its elucidation or its pulpits for the promulgation, of the sublime and beneficent teachings of Jesus or his Apostles, only as they might be filtered through orthodox creeds and catechisms, and be presented by the acknowledged respectable religious teachers of the day. Ah indeed Jesus *was* a Great Teacher, "it was impossible for him to make a mistake," but this age and its "Protestant Standards" neither desire him nor his ways, they are bound in bundles for the burning, and will be destroyed with the hypocrites, with the unbelievers, and with them "that love and make a lie!" H. W. N.

NOTICE.—Will the returning Elders, or Conference Presidents who come to Liverpool with the emigrating Saints, please make settlement, as far as possible, with those in their care, so that one or two can attend to the getting of tickets, etc. Be careful to collect to destination at rates given in the STAR of May 6th, whether to Ogden, Salt Lake City, Provo, Logan, or other points; also collect charges for all extra luggage, as this will expedite business here and avoid trouble on the Railroads.

FOR HOME.—Elder O. N. Liljenquist, late President of the Scandinavian Mission, wife and two children, sailed from Liverpool, per S.S. *Idaho*, May 4th. We wish them a safe and prosperous journey.

ABSTRACT OF CORRESPONDENCE.

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Elder W. C. A. Smoot, late President of the Sheffield Conference, writes from Provo City, Utah, April 10th:—

"Since coming home I have been actively engaged in the office of the Provo Woolen Factory, an institution of very much importance to the people, and reflecting credit on the thriving industrious Saints of Utah County. The firm turned out during the year 1877, in goods manufactured from the raw material, to the value of one hundred and twenty thousand dollars, the total sales for the same year amounted to one hundred and five thousand dollars, leaving a balance of fifteen thousand dollars,—a dividend of 3 per cent. on five hundred thousand dollars was declared 30th March, 1878, which is conclusive evidence of its healthy condition. At a Conference held in Provo, last October, I was called as a home missionary for the Utah County Stake of Zion, in which field I have labored with joy and satisfaction; the people are lively and energetic in the discharge of their duties and obligations as Saints of God; organization and improvement are the watchwords among the young, receiving every encouragement from their respective heads; they meet weekly; their programme being varied, according to their circumstance, and the ability of their executive officers. They also hold monthly joint sessions in each town and settlement. These meetings are managed in the ablest manner by an executive committee

formed from the several associations of both young gentlemen and young ladies: each society is furnished with suggestive subjective heads, or skeleton programme, for lectures and illustrations at monthly joint meetings, or semi-monthly sessions, from which the executive committee select appropriate subjects. These suggestive programmes open up a vast field for the officers of the several societies to work from; great advancement has been made socially and religiously by the young people of Utah, and considering their surroundings and circumstances, they are deserving of praise. The rough, uncouth, and boisterous outgrowth of frontier life is fast passing away, the general deportment of Utah's sons and daughters prove that there are many diamonds in the rough, among the youths of Zion, and now they are all being polished by the application of the Gospel of Christ, and their light is beginning to shine. It is with love I labor with my young brethren in the good work. At the late Conference held in Salt Lake City, quite a number of missionaaies were called for different fields in various portions of the earth, my office-mate, John R. Twelves being one called for England."

MINUTES OF BIRMINGHAM CONFERENCE, HELD APRIL 28TH, 1878.

Present on the Stand — Elders Henry W. Naisbitt, and Charles Nibley, of Liverpool Office; Elder Thos. Judd, President of, and Elders A. Miner, Jos. Bull, Jun., and Wm. S. Burton, Traveling Elders of Birmingham Conference. Elders Louis, Howell, and W. J. Lewis, of Welsh Conference.

10 a.m.

Meeting opened with singing by choir, "The morning breaks," etc. Prayer by Elder Bull, Jun.

The various Branches of the Conference were represented by their presiding Elders, who showed that the Saints with few exceptions were endeavoring to live their religion, though some were suffering through lack of employment and the general depression of trade.

Elder Miner said that he had been laboring principally in the Stanwick and Northampton District, where the Saints are living their religion and doing well, considering the condition in which they are placed,—it is a notable fact that the poor generally receive the Gospel in fulfilment of the words of Christ, some are looking to their friends in Zion for their emancipation, and he was glad to find that the work was increasing though slowly; the Spirit of God is being withdrawn from the English nation, though there are many honest people whom the Elders are trying to convince of the truths of the Gospel.

President Thos. Judd reported the Conference in good condition, and on the whole the prospects were flattering, the Saints generally making a little progress; he exhorted them to live an exemplary life before the world, that the people seeing their good works might be led to accept the Gospel. The general and local authorities of the Church were then unanimously sustained. It was also carried that the Saints sustain each other by their faith, prayers and good works. The Statistical and Financial reports for the past year were then read and accepted. We give the former:—

Statistical: Districts, 4; Branches, 11; Elders, 64; Priests, 20; Teachers, 14; Deacons, 18; Members, 354; Total 470. Baptized 76; Re-baptized 19; Emigrated 75; Cut off 6; Dead 4.

The sacrament was administered by Elders F. H. Robinson and Boddiston.

Elder H. W. Naisbitt said he had been interested and amused while listening to the reports of the brethren; if the people were all perfect they would not need any of the machinery of the Gospel, the whole need no physician but they that are sick; the Gospel carries with it all the appliances necessary for the salvation of mankind, and the Elders are sent forth as the saviors of men; nor should they feel discouraged if they found some of the Saints indifferent as to their duties, but labor patiently with such, and extend sympathy towards them.

The Saints were as children in their experience, and needed constant attention, care and instruction, that they might be able to progress and remain faithful in the Truth. He made a few remarks on the subject of Emigration, advising all to renew their efforts to save means to accomplish their deliverance from Babylon. Closed with prayer by Elder L. Howells.

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2 p.m.

Meeting opened with prayer by Elder Howells. Choir sang, "Know this, that," etc.

Elder Ball (who arrived after the forenoon meeting) said: He was surprised to see the difference of opinion and contention that existed in the religious world with regard to religion, seeing that they all took the Bible as a standard of faith and practice; this was because they were not in possession of the spirit of truth. He drew a comparison between the doctrines taught by Christ and his Apostles, and those taught by the Christian world in this day. The masses of the people never were prepared to receive the Gospel, but took a course to oppose it, and persecute its advocates. The various sects in the days of the Savior professed great reverence for the laws of Moses and the Prophets, but they were unwilling to receive Christ and the doctrines that he taught.

Elder Nibley said he wondered that the world rejected the Gospel as a system taught by the Saints; a great portion of them declared that a mere belief in Jesus was all that was necessary to obtain salvation; the Latter-day Saints were as sincere in their belief as any other sect, but Jesus said if ye love me keep my commandments: he then quoted from the 2nd chap. of Acts, and 3rd chap. of John, showing the commandments given by Christ, and the necessity of faith, repentance, and baptism for the remission of sins, that the believer might receive the gift of the Holy Spirit, and no person was justified in denouncing the doctrines taught by the Saints, until they had proved whether they were true or false. The Gospel plan was one of order and harmony, and in no other way could mankind enter the kingdom of God, but by rendering obedience to its laws, yet all men would be rewarded according to their works.

Elder Lewis said he knew that the system of religion which was taught by the Savior had been again revealed in these last days, in its ancient purity, and with all its attendant gifts and blessings, and that no man was authorized to officiate and minister in the ordinances thereof, unless he was called of God by revelation.

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6 p.m.

Choir sang, "Israel awake." Prayer by Elder Lewis.

Elder Howells alluded to the ignorance that prevailed in the world, in reference to the character and teachings of the Latter-day Saints, and testified to the divine mission of Joseph Smith and Brigham Young; he knew that these men were Prophets of God, by the gift of the Holy Ghost.

Elder Burton said the Gospel of Christ was sent for the especial benefit and advancement of the children of men, and no one had a right to deviate or pervert it; the masses of the people were not prepared to receive it; this had been the case in previous dispensations, but mankind could not be saved by any other method than that which God has ordained for their salvation.

Elder Naisbitt said: There is within man an inherent dissatisfaction with the circumstances by which he is surrounded. Man must have had an origin, and there must have been design in his creation; nothing could be the result of chance. God was the ruler of the Universe and the Father of the human family, and life is the unfolding of past and present experience; man came to earth by his own volition to gain an experience,—there is an analogy between Divine and human experience, and all the instincts of human life tell us that inasmuch as God had driven his children into the desert of life, that he would be desirous of communicating with them, and God hath made of one blood all Nations to dwell upon the face of the Earth. The Elders of Israel were the first in modern times to insist upon and promulgate that doctrine to the